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WHAT COUNTS

Hold fast what is *true*. Cleave to the spirit, that which reflects as nearly as human words can the Universal Message. And that in the deeper sense is the real eclecticism. Not a selection from the various voices representing This and That derived from the Source, but recognizing in these earnest voices rays or beams from that Source, and seeking to approach and understand that originant Source itself. As we learn to see That in each other, in each Society or Group or Federation or School dedicated to the high purposes of Theosophy, we find in It that which truly unifies. Not a unification of bodies corporate, but a unity of Spirit. That is what counts.

Loyally and with integrity one may hold to one's own leaders; but just because other students look to others from whom they have received light, let us not cast them out of our hearts. Blavatsky, Judge, Besant, Tingley, Crosbie, de Purucker, others you may wish to add to the list—it is what they brought that counts; what they illumined; what they were able to light in your own inner being. That is what counts.

We have heard of devoted students compiling what they wish to call 'discrepancies' in the Theosophical message, "Ah, here, Blavatsky says so and so, but on page x she says thus. And here Purucker says something different. Aha, discrepancies!" What possible good can this bring about? Do you really know Blavatsky's message? Are you fully capable of judging?

Not that we should not think and question and seek. We should. But first should we not rise and view the broad ocean before we bear down on a single wave and from it be tempted to judge the vast sea? Blavatsky, the Masters, anyone, in transcription of thought to words can make a simple error, a detail, caused by who knows what event or interruption or relatively imperfect assistance from those around them. In another place, book, page, further words may be found to qualify or throw light on what was hastily deemed discrepant.

What counts is the Truth itself, that Truth rooted in Nature's very being, that Truth to which H.P.B. unwaveringly devoted her every energy in passing on what her own Teachers had taught her. Not a word here or a word there, not a phrase here or a phrase there, but the over-all Spirit behind them and within them. Test *that*. Learn from *that*. That is what counts. And this should be the great principle unifying all Theosophists.

—W.E.S.

THE LIVING H.P.B.

JOY MILLS

In uplifting thought of the great work of H. P. Blavatsky, and marking the occasion of White Lotus Day, commemorated worldwide by all Theosophists as the date of her passing in 1891, we quote the following passages by the Vice-President of the T.S. (Adyar), reprinted from 'On the Watch-Tower' in *The Theosophist*, May 1976.—Eds.

It is quite possible that the full story of H.P.B., as she was affectionately known to her closest associates, will never be told. It is also quite possible that it *can* never be written, for she was more than occultist, more than world traveller, more than a brilliant conversationalist and writer versed in the traditions and philosophies of the world's religions. A light-bearer to a world in darkness, she stirred the conscience of her day as few individuals have ever done, and because she spoke fearlessly, exposing hypocrisy, sham and the pompous self-righteousness of the fanatic, she was both loved and feared by her contemporaries.

Even now the world has not ceased to revile her, attempting to cloud the teachings she brought by throwing up the smoke and soot of fanciful scandal. As she herself wrote on one occasion, in a letter to A. P. Sinnett, "The mud has entered too deeply into the hapless individual known as H.P.B., the chemicals used for the dye of slander were, or rather are, too strong, and death herself, I am afraid, shall never wash away in the eyes of those who do not know me, the dirt that has been thrown at, and has stuck on, the personality of the 'dear old lady.'" Yet speaking of how she would waste her time, of which she felt she had so little left, and her energies were she to defend herself, she wrote: "Those who believe in me, let them remain quiet, oppose a passive and negative resistance to the enemy and no more. The others, if we pay not attention to them shall soon tire out, for it takes two to quarrel." Perhaps "the others" have not yet tired out, but increasingly world thought is advancing towards a recognition of the validity of the sublime truths to which she gave voice.

Not one area of human endeavor but can be illuminated by those truths of an ageless Wisdom. The *living* H.P.B. can speak to us across the chasm of the years only as we align our lives with those truths, pattern our conduct on that wisdom, carry forward her work through the expression in today's terms, meeting today's needs, of those timeless principles which are subsumed under the single name Theosophy.

ON DISCRIMINATION

IANTHE H. HOSKINS

The following, excerpted from an article "An Important Note on Discrimination" by the General Secretary of the Theosophical Society (Adyar) in England, brings to mind the admonition in the *Second chapter of the Bhagavad-Gītā* (W. Q. Judge recension), "He who attendeth to the inclinations of the senses, in them hath a concern; from this concern is created passion, from passion anger, from anger is produced delusion, from delusion a loss of the memory, from the loss of memory loss of discrimination, and from loss of discrimination loss of all!"—Eps.

... At the present time, it seems to be particularly important for us to exercise discrimination in everything that pertains to our theosophical work. All kinds of organizations and all kinds of individuals, encouraged by the contemporary climate, offer their semi-occult or pseudo-occult teachings to anyone who will listen. Can we distinguish between true and false, between true and doubtful, between open-mindedness and gullibility? Have we any reliable criteria by which to assess the worth of messages and messengers?

It is of the utmost importance, especially for those who—in Centres and Lodges, as students, speakers or compilers of syllabuses—accept responsibility for the name and image of The Theosophical Society, that we should constantly have these questions in mind.

It would be contrary to the spirit of free inquiry for any officer or Committee to dictate in precise terms what lines should be drawn. But those of us who have had long experience both of work in the Society and of the study of Theosophy, feel it our duty to place our experience at the disposal of any who look to us for guidance.

1. Publicized claims to the possession of special 'inside' knowledge should be viewed with extreme caution. Ask for credentials. Ask for precise information about the source of revelations. Examine whether the claimant's life-style fits him (or her) to be chosen as the mouthpiece of the Brothers of Compassion.
2. Prophetic utterances of world-shaking spiritual events have been made many times. Ask for the foundations of any new prophecy. Examine the prophet. Ask what price has been paid for the privilege of entering the counsels of the Guardians of Humanity.
3. Captivating orators and self-styled gurus (Western as well as Eastern) who allow themselves to be advertised with a fine show of superlatives break one of the first rules of occultism. Learn of the rules. Examine the glamour-content of message and messenger.

Consider the origins and purpose of The Theosophical Society. Consider the long years of preparation and training, the suffering and sacrifice, the *total* self-denial that characterized the lives of the Founders. Consider the vast scope, the wealth of detail, the moral emphasis of the teachings given. Study their lives, study the teachings they were selected to make available, establish for yourselves the criteria by which you can judge all claims. Pattern your lives on the principles that guided theirs. Become sensitive to worth and truth.

—Reprinted from The Theosophical Journal,
Jan./Feb. 1977

Life on Mars and Other Planets?

L. GORDON PLUMMER

The ever-growing public interest in scientific efforts to probe for life on Mars makes this article timely, and a few reflections based upon the most reliable sources of theosophical teaching may not be out of order. My own studies have centered on *The Mahatma Letters*, H. P. Blavatsky's writings and, of more recent date, those of G. de Purucker. It is an interesting fact that in none of these do we find explicit descriptions of the 'humans' living on any planet other than this earth. A valuable lesson may be drawn from this, to wit: speculation on the appearance, mode of life, and other matters concerning the inhabitants of other planets is not only a waste of time but is actually a distraction from the vaster picture that Theosophy gives under such headlines as Rounds and Races, the Seven Sacred Planets, the Universal Solar System, and the Circulations of the Cosmos. All of these are highly technical subjects, fascinating to the serious student. They present a pattern of cosmic life stupendous in its reaches, and give a wholly logical explanation of how the human life wave and the other life waves on this earth fit into the cosmic scheme. And held by this nobler thought, we quickly lose interest in mere speculations about aspects of extra-terrestrial life which, at our level of learning, can have no detailed reality for us.

Let us consider first the fact that our planet is so situated that life as we know it exists as it has for millions of years. A little thought and research on the conditions that make this possible should convince us that these have been brought about as the result of definite planning by intelligences of a higher order, usually referred to as the Dhyâni-Chohans.

Let us take only two of the natural phenomena which have made life possible here. First, the Earth itself is at just the right distance from the Sun so that the radiations we receive are neither too strong nor too weak. Given this choice spot in the Solar System, safeguards are present so that radiations which would be harmful to life, even in this favored orbital distance, are screened from us by the layer of ionized particles and ozone, without which we should all perish. Consider also one remarkable fact about water. Not only do we have an abundance of it, but it is of such a chemical nature that it is at its greatest density at about 4° above freezing point. Thereafter it expands as it gets colder, so that ice is lighter by just enough from the liquid state of water that it floats. If the contraction of the molecules of water continued as it gets colder, ice would sink to the bottom of the oceans, which would then remain forever frozen, and existence of all life on Earth would be impossible.

Now, lest anyone mistake my meaning, let me make it clear that, of course, the Dhyâni-Chohans did not 'place' the Earth where it is, nor did they 'construct' the ionized layer, nor did they 'cause' the molecules of water to make it expand as it gets colder than 4° above the freezing point. That would be ridiculous.

What we do suggest is that these High Beings had a very important part to play in the initial building of the Earth Chain. They knew how to work with Nature, making use of the opportunities afforded them. They built the Earth-Chain using elemental forces then available in what is spoken of in Theosophy as the First Round; and after ages of natural processes, our Earth-vehicle (technically called Globe D) was able to support the various kingdoms—from mineral to man—in more tangible forms, the human beings eventually functioning in bodies of flesh.

But here let us ask ourselves a question, perhaps startling to some—and my answer is necessarily directed to Theosophists. Is it absolutely necessary for living beings to wear bodies of flesh as we do? Have we not been taught that the bodies of the earliest races on Globe D, even in this Round—let alone in previous Rounds—were astral, that is, of an ethereal nature, which would be invisible to eyes such as we now use? Yet the forms then assumed by those earlier races were just as real to them as our present form is to us.

We have, furthermore been taught that during the sixth and seventh Rounds, human bodies will be of finer stuff than the gross physical bodies that we now wear. Our present eyes would not be able to perceive these either. From all this we may deduce that imbodiment on this earth in bodies of flesh is a temporary phase in the evolution of the life-wave, however long that temporary state may last.

Assuredly we need not take our Earth as a criterion for other planets in our solar system. Considering our Solar System as a family of Sacred Planets, if, as seems likely, our Earth is the only one which can provide evidence of physical life, may we not rightly think that there must be life-waves incomparably higher spiritually and evolutionally speaking? The thought takes on some meaning when we learn from our teachings that Venus is in its seventh Round, and Mercury *entering* into its seventh. Mars, we are taught, is in a stage of 'obscuration' between the third and fourth Rounds.

Now right here the question arises: If Mars is in 'obscuration', are there not what we call *śishtas* there? And would not these be evidence of life? *Śishtas* is a technical term referring to the remnants of the life-waves which remain on a planet during that long period when the main evolutionary life-wave has moved on. They provide the means for the influx of life when that life-wave again makes its appearance and begins anew another Round.

From the above, it seems most unlikely that any of our space-craft will find evidence of life as we know it on any planet other than our earth. And for the reason that the *śishtas* would not have physical bodies as we would recognize such to be.

Another question that crops up is: What is the reason for any life-wave coming to Globe D of any other planetary chain than our earth if the bodies were not made of Globe D stuff? A full answer to this would require a book; but let us say this much: There is

far more to any planet than we can see. The physical globe of any planet whatsoever may be regarded as little more than a symbol of the real planet which remains invisible, intangible, and not to be discovered by any means at our disposal. Life could easily flourish on any planet on those levels which do not depend upon those favorable circumstances as appear to be required by our Earth.

OCCULTISM IN JUNIOR HIGH!

Reprinted from 'On the Lookout' in *Theosophy*, February 1977, published by The Theosophy Company, Los Angeles, Calif.

Another repercussion in this general area [the public schools] was noted in the *Los Angeles Herald-Examiner* for Sept. 22. A band of militant parents marched before a junior high school in Culver City, Calif., protesting a ten-week course in the "occult and the supernatural." A leader of the protest group, which calls itself "Active Christians in Education," said that such a class would not be taught "objectively." The title of the course, a theosophist might conclude, seems to confirm this criticism, or at least suggest a confusion in the minds of the educators, since in the true light of "the occult" there can be nothing "supernatural." Occultism is the science concerned with much that people mistakenly identify as the supernatural. (There is of course some possibility that the teacher intended to point this out.) Some of the students in the school objected to the protest, saying that it amounted to an attempt at censorship. A ninth-grader argued that the students should be able to choose their own courses. The president of the city board of education told a reporter that the course had been planned as an elective, and that the members of the board had examined its content before approving it.

Developments of this sort are no doubt inevitable. What may also be inevitable, and regrettable, is that carelessly informed or simply ignorant discussion of the "occult" may easily lead to the subject of Yoga, in consequence of which the failure to distinguish between Hatha Yoga and Raja Yoga will follow. In view of the clear warnings provided by H.P.B. in respect to the practices of Hatha Yoga, and the disasters, psychic and physical, which may result, this possibility seems reason enough for parental objection to "occult" studies in a junior high school. In such events, which may be occurring throughout the country, one sees full justification for H.P.B.'s stringent observations concerning the dangers of psychism in her third and fourth messages to the American Theosophists.

WHAT IS THEOSOPHY?

CHARLES J. RYAN

What indeed is Theosophy? This question, now being asked with increasing earnestness, cannot be answered in one sentence, but we may give a few pithy expressions of its various aspects which form a fitting

introduction to this elementary study. Helena P. Blavatsky, the Founder of the Theosophical Society, said:

Theosophy is, then, the archaic *Wisdom-Religion*, the esoteric doctrine once known in every ancient country having claims to civilization.

—*Blavatsky Collected Writings*, I, 89

Theosophy is the quintessence of *duty*.

—*The Key to Theosophy*

William Q. Judge begins his *Ocean of Theosophy* with this:

Theosophy is that ocean of knowledge which spreads from shore to shore of the evolution of sentient beings; unfathomable in its deepest parts, it gives the greatest minds their fullest scope, yet, shallow enough at its shores, it will not overwhelm the understanding of a child . . . Embracing both the scientific and the religious, Theosophy is a scientific religion and a religious science.

According to Katherine Tingley:

Theosophy is the inner life in every religion. It is no new religion, but is as old as Truth itself . . .

Theosophy will bring something to you that can never pass away: the consciousness of your Divine, your Inner Self; a conviction of your inherent power to conserve your energy along the highest spiritual lines. For man cannot find his true place in the great scheme of human life until he has ennobled and enriched his nature with the consciousness of his Divinity . . .

Think of Theosophy not so much as a body of philosophic or other teaching, but as the highest law of conduct, which is the enacted expression of divine love or compassion . . . Theosophy is the world's teacher, for it is the great interpreter of life.

—*Theosophy: the Path of the Mystic*

Dr. Gottfried de Purucker stressed again and again that Theosophy is not merely a dead relic from the past. He says:

The Theosophical philosophy is not something which has been invented by anybody at any time: it is the formulation of the truths of Nature—not of outer Nature alone, which is but the effectual mirroring of hid causes; but more particularly of the vast causal realms behind the outer Nature which our senses know—behind the outer veil of Reality; for these inner and causal realms are the inner Heart of Things. These truths were originally formulated in systematic manner in far past time by Great Seers and have come down to our own times checked and tested in every age by new generations of these Great Seers. This formulation today is called Theosophy.

He also defines Theosophy as:

. . . the formulation in human language of the nature, structure, origin, destiny, and operations of the Kosmical Universe and of the multitudes of beings which infill it.

—*Occult Glossary*

Theosophy is not a religion in the ordinary sense; and the Theosophical Society is not a Church in any sense. H. P. Blavatsky was inflexibly opposed to the idea that it should degenerate into a sect and set up hard-and-fast dogmas or traffic with sectarian methods. The object was to liberate man from bondage by presenting a philosophy of life that would show him how to find the Truth within himself. The literature presented by the Theosophical Society, though a statement in modern form of the Ancient Wisdom, is not offered as a creed, but is intended to provoke thought and study. It gives an explanation of the problems of life that every man can verify for himself, if he so will. It touches life at all points and illumines every problem; but naturally students find certain aspects more attractive than others—especially at the beginning. To the most intuitive, who immediately perceive the practical importance of its teachings for the welfare of humanity, this is the greatest incentive to its study. Others appreciate its profound metaphysical features. Some are attracted by its revelation of the inner meaning and basic unity of the great world-religions; and there are many who prefer the scientific aspects, which include the rational explanation of occult phenomena. To meet these conditions we must consider as many aspects of our subject as space permits.

[The above is the opening chapter of Theosophical Manual No. 1, *What is Theosophy? A General View of Occult Doctrine* by Charles J. Ryan. Readers interested in enrolling in a Theosophical Correspondence Course based on the 12 Theosophical Manuals are invited to address: Secretary, T.C.C., Care of Point Loma Publications, Inc.—Eds.]

TWO TALES

FRANCIS MERCHANT

The following short tales, "A Filled Vessel" and "The Cat and the Bedpost", are Nos. 7 and 51 respectively of a collection published under the title *Path of the Fiery Rainbow*. Prof. Merchant is a well-known writer on philosophic and theosophic subjects and a great believer that profound truths can be set forth in apparently simple stories. He is also the author of *A Search for Identity*; *The Messenger and his Treasure*; *An Approach to the World of Light*; *A.E.: an Irish Promethean*; and *Great Images* (with a chapter on "Messenger of the Mahâtmas: H. P. Blavatsky."—Eds.)

A Filled Vessel

A young man in search of wisdom came to a sage. The latter welcomed him warmly.

As time passed, the young disciple began to find fault with the counsel he was given. He believed, it seemed clear, that he knew more than the sage to whom he had come in order to gain wisdom.

One day master and disciple were having tea. The young man lifted his cup while the older man held the pot.

The sage poured the tea, filling the cup by degrees. The liquid rose in the receptacle and reached the half-way mark, the three-quarter mark, and finally the brim—and still the teacher continued to pour. Finally the tea overflowed and fell to the floor, while some wetted the trousers of the disciple.

"Can't you see that the cup is full?" angrily queried the disturbed young man. "Why do you continue to pour liquid into a filled vessel?"

The sage's eyes gleamed ever so lightly. "I'm sorry," he apologized. "You are indeed right. There is as little use in pouring tea into a filled cup as there is in adding ideas to an already filled mind. Both tea and ideas are thus wasted."

The Cat and the Bedpost

A pious old man made it a point to spend some time each day in meditation and prayer. He would sit on the floor of his bedroom each morning, uplift his thoughts, and try to shut out everything external.

The family cat, however, showed a strange interest in his devotions. No sooner had he seated himself than she would approach, rub her furry body playfully against him, and mew approvingly. Whether she did so because she wanted to be taught this process of meditation, no one knows, but the old man did not find that her behavior improved the quality of his prayers. Day after day she exasperated him until he hit upon an expedient.

He tied the cat to the bedpost before he began to meditate. In this manner he preserved himself from her unseasonable interruption. In time, it became customary to dispose of the cat in this way before he sat down to pray.

The sons of the old man carefully observed him. They, too, when they meditated, followed the same procedure and tied the cat to the bedpost.

Times changed, and the tempo of living became quicker, the demand for haste and hurry more pronounced. The descendants of the old man, in order to save time, dispensed with meditation and simply tied the cat to the bedpost—firmly believing that they were thereby performing their religious duty in the spirit of their revered ancestry.

How I Found Theosophy

MAJOR ROBERT COLSKY, USMC

The following is the first of a series of sketches which tells how the individual came to find Theosophy, or Theosophy to find him or her! The author is a retired Major in the U.S. Marine Corps. His last posts, ending 34 years of distinguished service, which included active duty in the Asiatic-Pacific Theater in WW II, were as Commanding Officer of the Marine Barracks US Naval Ammunition, Hingham, Mass., and as Executive Officer of the Hdqrs. & Serv. BN, MCRD, San Diego, California.—Eds.

I made my way in life through many hardships—a poor boy from Chicago; an unhappy home; a cruel step-father. All now in the misty past. Perhaps this was my 'Karma'.

In 1919 there were thousands of World War I veterans walking the streets of Chicago seeking employment. Passing an Army Recruiting poster which offered: 'Earn, Learn and Travel'—I needed all three—I walked into the recruiting office, was examined, and by fibbing about my age from 17 to 18 years, I was sworn into the Army for Horse Cavalry service on the Mexican border.

My inmost thought over a period of many many years was an earnest search for God. As a youth of twenty-one I joined the Masonic Fraternity, and took

the Scottish Rite Degrees. For more than 'Fifty Years' I have been a Master and Scottish Rite Mason, and for 15 years a 'Rosicrucian'.

All through these years my search for truth continued because I felt a void in that I did not feel satisfied with the teachings and degrees, etc., of the Masonic and Rosicrucian Orders; but I believe my membership in these orders were stepping-stones to Theosophy.

Some time in 1963 I purchased the book *Many Lives, Many Loves* by Gina Cerminara. On pages 136-37 of her book, after I read the pages, I felt some inner urge to act promptly as I read that Mme. Blavatsky and Theosophy are much in order. I'm happy that I was led to the study and love of Theosophy.

On May 22nd of this year I will have completed my seventy-fifth birthday, and were I granted a birthday wish it would be for the gift of a touch, with the feeling that now in this life, or in the hereafter, I will become a true Theosophist. Let it be so, I pray!

Send In Your Questions

Question—In a recent issue of *The Theosophist* (Adyar) a well-known member of the T.S. declares that "whilst much valuable occult research was carried out by Annie Besant and Mr. C. W. Leadbeater, this is not now being done to the same extent." The writer rather bewails this lack and, further, selects a sentence from *The Mahatma Letters* which he feels supports his ideas, namely: "One or two of us hoped that the world had so far advanced intellectually, if not intuitionally, that the Occult doctrine might gain an intellectual acceptance, and the impulse be given for a new cycle of occult research." (Letter XLIV). Now, my question is: What do you think is meant by 'occult research'?

Elsie Benjamin—It seems to me that what have been called the occult researches of C. W. Leadbeater and Annie Besant could not be called 'occult' within the meaning given to the term by Theosophy. They were psychic investigations, delving into the astral light—a most unreliable means of gaining true knowledge, even when and if the researchers are able to *read* in the astral light; because the interpretation of what they may see there can and often is translated wrongly. In the case of Leadbeater (I believe Mrs. Besant was not guilty of this), it was sometimes not 'psychic' at all, but lifted from books already published. The inquirer is referred to Ernest Wood's *Is This Theosophy?* (Professor Wood was Mr. Leadbeater's personal secretary during part of the period of these investigations.)

The distinction the Masters make between the Occult Sciences and Modern Science is clearly indicated in the following extract (*Mahatma Letters*, p. 241): "The world, meaning that of individual existence—is full of these latent meanings and deep purposes which underlie all the phenomena of the Universe; and Occult Sciences—i.e. *reason* elevated to supersensuous Wisdom—can alone furnish the key wherewith to unlock them to the intellect . . ."

And this statement by H. P. Blavatsky (S.D., I. 516) is important as a key to understanding this whole subject: "Like the Universe itself, Science is ever *becoming* . . . On the other hand, Occult Science has its *changeless* traditions from prehistoric times"

We think it is the *intellectual* and *intuitive* work and findings, for example, of such men as Crookes, Eddington, Jeans, Planck, J. J. Thompson, etc., etc., and currently Prof. Fred Hoyle, which show what the Masters hoped for. The questioner should read William Kingsland's *The Physics of the Secret Doctrine* where numerous quotations from the S.D. liberally illustrate these 'changeless traditions.' If one understands the meaning of SPACE-MOTION-DURATION, he holds the key to what the Occult Sciences are; but, we repeat, there is nothing psychic in this. To the true occultist, as H.P.B. says: "The exertions and labors undertaken [by scientists] to solve as many as possible of the problems of Nature have always been holy in his sight. The spirit in which Sir Isaac Newton remarked that at the end of all his astronomical work he felt a mere child picking up shells beside the Ocean of Knowledge, is one of reverence for the boundlessness of Nature which Occult Philosophy itself cannot eclipse." (S.D. III, 31).

BOOK REVIEWS

SANSKRIT KEYS TO THE WISDOM RELIGION, by Judith Tyberg, (Point Loma Publications, San Diego, CA 1976, 163 pgs., paperback, \$4.00).

In the mid-1950's Benjamin Whorf presented his idea that the language used by a people actually restricted them to a particular view of the world. Childhood experiences are forced, by the mold of language, into categories which then set the boundaries of our realm of "reality." Our Western language sets us in a "physical" world in which man's role is one of conquering nature (and his fellow men!). The language of the Hopi Indian, aborigines and other primitive tribes put them in a world different from ours.

Those of us who have tried to describe paranormal phenomena as evidence of a multidimensional "we-are-all-one" world (cooperative rather than competitive), can find little help in that attempt with the words available to us from our language. Is there help elsewhere?

Sanskrit is an ancient language. Purportedly a gift of the Gods, it was given to man to help him get a better view of the non-physical aspects of the world in which he lived. Early Theosophists, seeking to translate the Sanskrit texts of the Wisdom Religion, were hampered by the unavailability of words to convey the concepts that were central to that other world view. And so they carried the Sanskrit terms directly over into their writings; much to the annoyance of most readers.

The "Sanskrit Keys to the Wisdom Religion" offers a solution to this problem of unfamiliar terminology. After a brief but interesting history of the Sanskrit language, it provides rules for the pronunciation of

Sanskrit terms. It then moves through twelve lessons in the understanding of 500 key Sanskrit terms, as they are used in four of the major Theosophical works. In each lesson the derivation and meaning of the terms are carefully interpreted, along with their relation to companion terms. This approach essentially provides a mini-course in the central teachings of the Wisdom Religion. An index of terms allows the reader to use the book as a dictionary.

Those who have been frustrated by their encounters with Sanskrit terms will find that these keys will unlock doors to new insight.

—Maureen Gale in *Grapevine*
(Psychic Information Exchange,
Riverton, N.J.), Feb. 1977

IN HARMONY WITH NATURE: a Broader Concept of Man's Responsibility for the Global Environment, by The English Ecology Group, The Theosophical Order of Service. Theosophical Publishing House, Adyar, Madras. 1975.

This brochure is small but potent. It is listed as a Theosophical Centenary printing and it comes face to face with a theosophical fact about 100 years too late. Why have theosophical and scientific students paused in awe and irritation before H.P.B.'s *Stanzas of Dzyan* and formed study groups ad nauseam to interpret them, H.P.B., *The Secret Doctrine*, and *Man and the Universe*, and never apparently asked themselves (assuming an acceptance of the *Stanzas*) why this ancient traditional knowledge is being given them?

The answer is here. This knowledge of the Pervading One Life should be put to a practical use. You are not only your brother's keeper but your Globe's trustee as well. The guardian wall is no isolated bulwark against apparent "black forces" but consists of the very fiber of matter, the very soul of consciousness in every living speck striving to produce the exact vibrational note that swells the chord of Cosmic Sound. Striving to do this in *harmony* consciously, unconsciously and super-consciously.

The chapter headings tell the tale: In Harmony with the Elements; In Harmony with the Earth; In Harmony with the Plant Kingdom; In Harmony with the Animal Kingdom; Mankind in Harmony with Itself, and lastly, In Harmony with the Divine Life.

The leaven of our ancient and universal teachings is producing in this the second century of modern theosophical thought a remarkable upsurging along many lines of practical inquiry.

—K. G. HECK

Encyclopedic Theosophical Glossary

The March 1974 *Eclectic Theosophist* (No. 21), under the above heading speaks of the long delay in publishing this work (the manuscript of which is at Theosophical Univ. Press, Pasadena, California) and reviews the circumstances surrounding its preparation. From that editorial note we quote here two paragraphs:

"Readers may be interested to know that Mr. Geoffrey A.

Barborka, whose latest book *The Mahatmas and Their Letters* has recently come off the press, was chairman of the Encyclopedic Glossary Committee at Point Loma. Other members were Henry T. Edge, Charles J. Ryan, Joseph H. Fussell, Grace Knoche, Sr., Lydia Ross, M.D., and Judith Tyberg. For seven years this group of seven met weekly, and Mr. Barborka personally spent almost every evening from two to three hours in this research. Weekly the material was brought to Dr. de Purucker's attention, and he checked and often elaborated on it with important additions.

"One wonders why a work of this magnitude which for so many years could have been a source of so much help to Theosophical students and scholars has not been published. Perhaps with the marking of G. de P.'s centennial Theosophical University Press will feel that the time is appropriate for final publishing?"

The last three years have brought additional inquiry about this important work, and in an effort to gain more specific information as to its current status inquiry was made directly to Miss Grace F. Knoche at Pasadena. The following exchange of letters speaks for itself. To the last letter there has yet been no reply.—Eds.

February 22, 1977

Miss Grace F. Knoche, Leader
The Theosophical Society International
Dear Grace:

This concerns something we have spoken of with you before: The G. de P. Encyclopedic Glossary, which, as you know, has been held in abeyance for some thirty years. In response to our earlier inquiries you or Larry informed us, in substance, that Theosophical University Press was going ahead with its publication. But we have had no further definite authentication of this.

Our Board now offers for your sympathetic consideration the following idea:

- (a) Would Theosophical University Press be interested in co-publishing with Point Loma Publications just the section of Sanskrit-Tibetan terms?
- (b) If Theosophical University Press is not interested in this joint undertaking, would you release to us copy, so we could go ahead with publishing it? We would have both Judith and Geoffrey (largely responsible for compiling this section for G. de P.'s final scrutiny) check it over carefully.

This seems a further opportunity for sound theosophical co-operation in this second century of Theosophy.

Hoping that you will give this whole matter your sympathetic consideration, and anticipating an early answer, I am,

Yours sincerely,
(Signed) Iverson
Iverson L. Harris
President, Point Loma Publications, Inc.

Pasadena, California 91109
February 25, 1977

Mr. Iverson L. Harris
(address)
Dear Iverson:

In response to your letter of inquiry, dated February 22, 1977, regarding G. de P.'s Encyclopaedic Glossary,

let me assure you once again that this is definitely included in our publishing program.

With all good wishes, as ever,

Yours sincerely
(sgd) Grace
Grace F. Knoche

March 5, 1977

Miss Grace F. Knoche
(address)

Dear Grace:

Your letter of February 25th has been received; but I find it sadly unresponsive to mine of the 22nd ultimo, the whole burden of which was one of looking for and hoping for coöperation in our theosophical work. For you to say again that G. de P.'s Encyclopaedic Glossary is "definitely included in our publishing program" tells us nothing more than we have heard for thirty years. Isn't it about time that we can be more candid and just plainly theosophical among ourselves?

So we again ask the two earlier questions we put to you; and we do so with the stressed idea of coöperation in mind, as was discussed and generally agreed upon at the Centennial Convention in New York:

- (1) Would Theosophical University Press be interested in co-publishing with us of Point Loma Publications, Inc. just the section of Sanskrit/Tibetan terms?
- (2) If this would be an embarrassment to you in any way, would you let us have just that section so we could go ahead with it ourselves?

This would be a gesture of decency and good feeling on your part; and it would also in a very real sense help resolve a problem of legality which could very well be involved here.

Please give this matter again your careful and, if I may add, deep and theosophic thought before brushing it off with words that really tell us little. It is an appeal that is meant to reach your heart as well as your head.

Sincerely as ever,
(Signed) Iverson
Iverson L. Harris, President

From Letters Received

Gary Doore, *University of Hawaii* (but now U. of Washington, Seattle)—I very much enjoyed "What is Theosophy and Who are the Theosophists?" in the January *Eclectic*. Its articles like this, which speak from the plane of *Universal* ideas and do not descend to the level of particular details of minor points of difference between various "theosophical" views, or take off into wild psychistic extravaganzas, that distinguish real *philosophical* Theosophy from "Theosophy" in name only. If the "Blavatsky and Point Loma Tradition" now emphasized on the new title page can remain identified with *this* type of Theosophy, then I am sure

the founders themselves would have been proud to have been associated. (Not always the case, unfortunately—especially with some of the “theosophical” nonsense going on here!)

I also enjoyed the excellent article by Jalie Shore . . . also found the article by Elsie Benjamin very interesting, especially the quote by H.P.B. on dreams which I sent to a friend in Hawaii as a possible explanation of why some people seem to know each other already at their first meeting.

Prof. Francis Merchant, Rossville, Ga.—I need scarcely say that I applaud your vigorous defense of H.P.B. *The Secret Doctrine* is one of those germinal books to which one returns again and again, each time receiving fresh nourishment. May your creative efforts bring ever more light to a world that stands in great need of it.

W. J. Peirce, Elverson, Penna.—My thanks and appreciation for the work and effort that goes into our bi-monthly News-letter. Each one is a light along the path, and the darkness in one's life is no more if one has an open mind and is searching for truth.

Mollie Fisher, Wichita, Kansas.—This is a wonderful time to live. I read in the November issue of *The Eclectic Theosophist* “Opportunity in Kali-Yuga” by G. de Purucker. It is inspiring to me . . . I received much information from reading the article “A Chapter of Theosophical History Clarified.” Point Loma has interested me very much. Why Point Loma? It preserved Theosophy in its original teachings and gave them to the world.

Jean Ferguson, Victoria, B.C.—With reference to Correspondence Courses, I was thrilled to see in the *Eclectic* that you have launched forth with such an endeavor. I do hope you meet with great success . . .

David Hill, Phoenixville, Pa.—I'm completely turned on to your newsletter. Thank you so much.

ITEMS of INTEREST

Krotona School of Theosophy

Courses during March, April and May include those conducted by Miss Joy Mills, international Vice-President of the T.S., spending these months at Krotona, Ojai, California. Her subjects are: The Origins, Nature, and Function of Consciousness; The Ultimate Validity of the Ancient Wisdom; Forms and Techniques of Meditation. Other courses are Basic Concepts of The Secret Doctrine (Mr. Geoffrey Barborka); Introductory Theosophy (Mrs. Marion L. Wolfe); and The Mahatma Letters; Today's Encounter with the Wisdom of the Ages (Mrs. Virginia Hanson).

The Krotona School of Theosophy announces that it will be co-operating with the Far Horizons Camp in presenting Mr. Geoffrey A. Barborka in an intense study week July 24-29 on “Fundamentals of The Secret Doctrine”. There will be thirty hours of study, and the School will issue a Certificate of Completion to those who attend all sessions. Address communications to: President, Far Horizons Camp, Box WW. King's Canyon National Park, Ca. 93633.

Books and Translations from Italy

La Dimensione Umana (The Human Dimension) by Bernardino del Boca, Bresci Editore, Torino, Italy, 345 pp., richly illustrated, 7,000 lire.

The author succeeds in his vigorously synthetic yet at the same time simple and clear style, in condensing in these few pages the story of the evolution of life and of man from its far distant origin to the present day. It is an impassioned journey from the first appearance of life on earth to the mysteries of the ‘collective unconscious’; from primitive myth to the latest revelations of *avant garde* science; from paleontology to modern psychology, and to a profile of the man of today.

Not only is it a scientific work, but also a work of love and an aid in understanding the tormented times in which we live and the ‘new dimension’ man is with difficulty seeking beyond materialism and the official religions.

It is a work written with the ‘psychic thematic’ (*psicotemática*), the only means of arriving at the conquest of intuition.

Le Stanze di Dzian (The Stanzas of Dzian) translated by M. L. Kirby, 110 pages, 4 illustr., 1,800 lire.

One of the most interesting and mysterious of Tibetan books. It is the basis of the cosmogenesis and anthropogenesis of *The Secret Doctrine* by H. P. Blavatsky.

Di Maistri e L'occultismo utentico (The Masters and Genuine Occultism) by G. de Purucker. lire 2.600.

The clear words of this book carry us beyond confusion and deceptions. Here are some titles of chapters: “Who the Masters Are,” “How They Can Attain Their Wisdom,” “What Occultism Is,” “The Mystery-Schools and Initiation”; and, in addition, “The Mystery Story of Jesus”, an esoteric conception of the great Avatâra.

—(English translations of these reviews by Gary Doore)

Complete Edition of T. Subba Row

This is a call for help in collecting material (letters, articles, information) that can be used in preparation of a complete edition of the writings of T. Subba Row. The request has come from Dr. J. H. Dubbink of Bilthoven, Holland, who is conducting the work of compilation for the Theosophical Publishing House of Adyar, India. Subba Row's “Notes on the Bhagavad-Gîtâ” are well known, but all other possible information will be most welcome. For example, does anyone know of letters from Subba Row to the Gebhards, Dr. Franz Hartmann, or others? Information received by the *Eclectic* editors will be forwarded to Dr. Dubbink, or readers may reach him directly (Bilderdijklaan 88, Bilthoven, Holland).

CONTRIBUTIONS

Since our March report the following contributions have been received and are here gratefully acknowledged: J.C., \$10.00; R.H., \$15.00; Anon., \$15.00; A.S., \$30.00; W.E., \$10.00; H.M., \$10.00; J.C., \$20.00; H.B., \$2.50.